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I KNOW THOU ART GONE.

I know thou art gone where thy forehead is starred
With the beauty that dwelt in thy soul;
Where the light of thy loveliness cannot be marred,
Nor thy heart be flung back from its goal;
I know thou hast drank of the Lethe that flows
Through a land where they do not forget;
Which sheds over memory only repose,
And takes from it only regret.

And though, like a mourner that sits by a tomb,
I am wrapped in a mantle of care,
Yet the grief of my bosom—(Oh! call it not gloom)
Is not the black grief of despair.
By sorrow revealed, as the stars are by night,
Far off thy bright vision appears,
And Hope like the rainbow, a creature of light,
Is born like the rainbow in tears. —[Selected.]

BAMBA.

Sketch of the Maharanee Duleep Singh, by Mrs. S. B. Lansing, of Cairo, Egypt.

CAIRO, Jan. 25, 1888.

My first acquaintance with Bamba Muller, subsequently the Maharanee Duleep Singh, was in a small crowded school room on one of the busy streets of Cairo. Her sweet, thoughtful face

and graceful form, united to a quiet dignity peculiarly her own, were very marked and excited an interest that was strengthened day by day in our pleasing relations of teacher and pupil, while after her eventful marriage, and long resi-

dence in England, until her recent death, she was ever the object of tenderest affection and sincere regard.

Her home, with her mother, was very humble, with scarcely simple furnishings or comforts, still it was a dear spot to them and they were most happy in each other's love and companionship. Bamba was able to read in the New Testament when she first came to us, but had never heard it explained. When this was done at our chapel exercises in the morning, and during the Bible lessons that followed, she at once became deeply interested, and in her new and ravishing views of gospel truth, had special delight in committing many portions to memory. The exercises of the Sabbath school and services of the sanctuary were privileges largely appreciated, and through a divine blessing upon the means of grace enjoyed, it was, ere long, evident that a divine work had been begun in her heart. She deeply felt her sinfulness, but in her child-like confidence sought forgiveness in Christ as her Saviour and early found joy and peace in believing. Happy in her new love and in all the fervor of youthful christian experience, her light shone brightly upon her companions, as in loving fidelity to their souls best interests she endeavored to win them to Christ and to lead them to share her own precious joys. The hour of prayer was a sweet and refreshing season, and the simple, fervent out-pourings of her heart in our little gatherings were an inspiration to all who heard them, and often most impressive. They breathed such a spirit of confiding love and nearness to the Saviour with whom she pleaded, that one could almost feel she had her request while still asking. In addition to my usual prayer meeting with the teachers and older pupils, she held another with the younger pupils held during the noon-day recess. She often had private conversation with them individually and her words were so loving and persuasive and

her manner so earnest that some were led to desire the better way, and to strive to follow her as she followed Christ. Her connection with the church by a public profession of her faith, the "first fruits" of the school, was an interesting event, solemnly impressing her companions and calling forth special gratitude to her teacher and friends. She was so sincere in her love, so clear in her views of the atoning work, and her faith so strong, she seemed singularly prepared by the Holy Spirit for the high privilege which she so meekly sought. From this time she seemed more devoted to the service of her Master and zealous in her efforts for the spiritual good of those around her. She erected a family altar in her mother's humble home and lovingly instructed her in the truths of the gospel while she prayed fervently for her salvation; a joy which from their early separation she never fully realized. Still in her mother's sudden death from cholera the following year there was much reason to hope she had become a "new creature in Christ Jesus." She had learned to read and was much interested in religious things, attending all our services and spending much of her time in the school. In her sense of sin and desire for a new heart, and feeling her inability to pray, she was in the habit of solemnly repeating humble petitions as we bowed together in my visits to her quiet home.

Having been made a pupil teacher, Bamba became specially interested in her charge of some thirty of the smaller girls and the religious instruction imparted in the use of "Brown's Catechism," and portions of the gospels were made so simple and attractive that they were exceedingly fond of their lessons. Some of them, now married women with families, still recall with delight the happy scenes of those early days with their youthful teacher in their midst.

A remarkable epoch was now reached in her history as wonderful and

mysterious to us as it was incomprehensible to her timid girlhood years! The Maharajah Dhuleep Singh, an Indian Prince, was passing through Cairo and being interested in mission work visited our school. He had been converted and baptized, and seemed a sincere and earnest man. On the death of his father, Ranjeet Singh, King of the Punjab, he was the rightful heir to the throne; but it having been taken by British arms in a conflict with the Sikhs, he was sent to England, where he was educated and received a large annuity. Alluding to this event during our first interview, he said, God had deprived him of his earthly kingdom, but had given him the blessed hope of a Heavenly one by his conversion to christianity. He first saw Bamba in the midst of her duties in the school room, and on learning she was a convert, remarked "how beautiful to see one so young so zealously serving Christ." Two days later he visited our Sabbath school where she was present and was greatly interested in the varied exercises of the hour. He was richly arrayed in his Indian costume and bedecked with a profusion of rare jewels, still so simple and unaffected that he was regarded not only as a *christian "Prince,"* but a *humble man!* In the evening we received a note which was fully explained the next morning by his coming to the mission house and asking her in marriage! He had long wished a christian and oriental wife, and he felt God had directed him to her in a remarkable way! A great responsibility was put upon us to make such proposals to one so young and unsophisticated, and so happy and useful in her work and humble sphere; but after a long interchange of views with regard to all that was involved in such inequalities of position, and under such peculiar circumstances, and coupled with earnest prayer, her teacher was deputed to lay the matter before her. It was a solemn moment as she sat at my feet listening to my novel

theme! Pausing at length for a response, she quickly said, "I do not wish to marry. I wish to serve Christ in the school!" She was told nothing could give us more joy than to know that her most loving and supreme desires were to serve Christ, and in the interests of the girls so dear to her, but that God might have other designs and might in his Providence be calling her to another sphere where her influence would be extended and her means of doing good greatly increased. In reply she simply repeated what she had previously said. On reflection, however, and feeling so much the need of divine direction she at length remarked, "I will pray much over it and if God shows it to be his will that I should marry I will do so," adding as if averse to the thought, "but I do not think it will be his will!" The Maharajah was much affected by the result of our interview and left soon for Bombay where he would await her decision. She gave herself to earnest prayer in the calm assurance that her Heavenly Father would early make duty clear and show her His will, and in this sweet and loving trust she was not disappointed! As her mind expanded and she was more able to grasp the subject in all its bearings, she was made to feel that God was leading her into this new sphere and signified her acceptance! She fully realized her disqualifications for the difficult and peculiar duties of such a high position, but in that same spirit of reliance upon divine help which so characterized her, said, "if God is calling me to it he will bestow measures of grace and give strength for all that will be required of me." A few days after her release from school, in her study of English and preparations for the coming event, she asked if she still might have her noonday prayer meeting with the girls and converse with them about Jesus as she had previously done. Her request was most cheerfully granted.

ON the Maharajah's return she was presented with an almost endless variety of the choicest jewels which she modestly admired, but whose rare beauty and value she could not appreciate. Averse to display, she wore very little, but in exquisite taste. Speaking of her jewels some time after, as she twirled her fingers in the sparkling chain about her neck, she said, "how thankful I am that the love of Jesus was *first* put into my heart, otherwise, I might think too much of these things which are as dust compared with *that*."

The wedding festivities enjoyed by a few select friends, were very quiet and the ceremony was performed by Dr. Hogg. The following week, on her first visit to us as a bride, she had the joy of presenting for our mission work in Egypt a bank cheque for \$5000, and on each anniversary of their marriage, for thirteen succeeding years, the Maharajah sent a similar sum as a thank offering for the mission's boon to him! In England she was graciously received by the Queen, and all her associations were largely with the nobility. Although unable to converse much in English, she early won her way to many hearts by her gentle demeanor, while her self-possession, and adaptation to the formalities and courtesies of the most refined life, were very marked and a surprise to all! As soon as able she interested herself in the spiritual welfare of her servants, and was specially active among the sick and needy of their tenantry. For some time she had a class of village boys come to her on the Sabbath for a bible lesson, which gave her great pleasure. The strength and fervor of her christian character seemed to flow largely from her careful study of the "word" and from her sweet communings with her Saviour, a fitting preparation for the chequered events and reverses of maturer years. Clear in her judgment and decided in her convictions,

she was strictly conscientious and deliberate in every plan of action, and in the discharge of all her duties. The example of her prayerful and consistent life, as narrated to us by their "*Chaplain*," a man of singular piety, was strikingly expressive when he said, "I have never met one so spiritually minded. Her influence in her home, and in the parish cannot be over estimated," while the Maharajah during the same visit, referring to her attainments in grace, and the blessings he shared in such a godly walk, gratefully reiterated the same sentiment by saying with deep feeling, "I thank God every day for my wife."

As years increased, a group of interesting children brightened their happy home, and shared her most ardent love and longing desires to see their young hearts given to Jesus. In one of her letters she wrote, "Oh, what a blessing it would be to see them walking in the way of the Lord. Dear little ones. I see in them inclinations to earthly things, though I am thankful to say that they take an interest in spiritual things. They love to hear about Jesus. I feel that you do pray for them and if I am not asking too much, do pray the Lord on their behalf that they may have Him *now*, and please Him in all their ways and know that He is their loving Saviour."

But a cloud at length darkened the sky that had been so peaceful and serene, and a long season of sorrow and trial awaited her. Difficulties arising between the British Government and the Maharajah with reference to his "annuities," according to treaty, and on the refusal of an adjustment of what in his maturer manhood he regarded as ancestral claims, he became so embittered, that, severing family ties and abandoning the land that had adopted him, he formed an alliance with a foreign power, publicly declaring himself "England's

implacable foe." Simultaneous with this serious step, and in his deep chagrin, he also renounced christianity, alleging as a reason that he could not be in connection with a *religion*, or identified with a *Government* that could tolerate his wrongs. These quickly succeeding changes, in every respect so gravely affecting the family relations and so disastrous, were sore trials to Maharanee, but she still felt he would be arrested in his perilous course, and for this she wrestled day by day. Although in this voluntary exile he amply provided for those he had so loved, the burdens and anxieties such changes incurred were too weighty for her already weak and delicate frame, and her health became so much impaired that her medical adviser spoke gravely of possible results. Clinging to her early friends, and in compliance with urgent requests, we visited her in late summer. On reaching London we were much grieved to find her so much changed, a mere wreck of her former self, still the loving, hopeful, trusting Bamba of earlier days. Feeling after a time that, under all the depressing circumstances which surrounded her, a change to the more genial skies of her native land, and to the cherished scenes of her childhood years, would be beneficial, a visit there, with the younger members of the family for the winter months was proposed. With the possibility of this being effected, she was greatly elated, and during the last interview when calling upon us she said with much enthusiasm, "It is such a beautiful idea; it will be so delightful to go to Egypt again!" How little in our mutual joy at such a prospect did we then think our next meeting after three brief days would be in the quietude of her sick chamber, and at her dying couch. Her loving Father had higher joys in reserve and more gracious designs for His weary child, and in a few hours she had passed through the "Valley" and

entered the portals of the heavenly city.

A sudden collapse, the result of a severe cold and fatigue, speedily terminated her chequered and eventful life, at the early age of thirty-nine, leaving three sons and three daughters to mourn their loss and a circle of widely scattered friends to drop the tear of sympathy over her cherished memory and untimely death.

The interment was in the little cemetery surrounding the chapel on their estate at Elveden, some two hours from the great Metropolis, and *there*, beneath the shadows of the wide spreading trees that adorn the beautiful grounds of that once happy home, she was gently laid away in her last resting place to await the resurrection morn. Among the lovely floral wreaths that lay in such profusion upon her casket and gracefully draped its sides, were several from the Royal family, the Queen, the Prince and Princess of Wales, and the young Princesses, silent, but sweetly fitting tributes to unobtrusive worth. She has since been joined in the long home in our Father's house by Sir Robert Montgomery, one of those noble christian men who have been brought forward by the Indian Civil Service, whose memory will long be cherished with that of Havelock, the Lawrences and other kindred spirits. As Lieutenant Governor of the Punjab in former years and president of the Indian Council, unto the end he became the early life-long and trusted friend of the Maharajah and the family. On the eve of the funeral he expressed what must be the sentiment of all who have enjoyed similar opportunities of intimate acquaintance in saying, "The Maharanee was a faithful wife, a loving mother and a devoted christian."

The Church of Christ, in its most exalted hours, has never been afraid to be in the unpopular minority.

REMINISCENCES OF THE MAHARAJAH AND MAHARANEE DHULEEP SINGH.

BY MRS. CLARA M. LITTELL.

IN 1839 the Maharajah of the Punjab in northern India, died, and according to the cruel custom of the country, eleven of his wives, some of whom were young girls of fifteen, were burned alive on his funeral pile. They were marched to the fatal spot in procession, and placed with the corpse on a pile of sandal wood. They were then thickly covered with jungle grass, saturated with oil, and the whole mass was consumed.

This man was none other than the famous warrior, Ranjeet Singh, who was called the "Lion of the Punjab," and the possessor of the historic diamond, the Kohinoor or "Mountain of Light," which after his death fell into the hands of the English and is now one of the crown jewels.

He was the father of Dhuleep Singh, whose interesting courtship marriage and life have been given us by Mrs. Lansing. This heir of royal estates was only four years of age when his father died, and was thus providentially left to follow his religious inclinations which his royal father would have thwarted, as he was bitterly opposed to christianity. An extract from a missionary letter reads thus: "On the 8th of March, 1853, Dhuleep Singh was baptized (at Futteghur) in the presence of all the servants of his retinue, and the missionaries, native christian and European residents of the station. He was clad in the royal costume of his country; and when he took off his jeweled turban and bowed his head to receive the rite of baptism, many a heart offered prayer that he might have grace to keep his solemn vows. Immediately after his baptism, though but eighteen years of age, he founded relief societies at Futteghur and Lahore, placing them under the care of the mission, and later

during his residence in England he supported about a dozen mission schools in his native land. Living in England as he did, and prohibited from visiting his native country as he was, it seemed as though his desire for an oriental wife could not be gratified, but again providence opened the way. His mother's dying request was that he should take her body to India to be burned, and by special permission of the English government he was allowed to go, and passing through Egypt at this time, met Bamba. In an Instructor of '64 the interesting fact is related that after Dhuleep Singh had made his proposals of marriage he left a handsome bracelet and ring for Bamba, requesting that she would wear them for his sake whether or not she decided to marry him, and then he left for Bombay with the stipulation that her answer should be telegraphed him. Of her anxious prayers for guidance in deciding and her final acceptance of the hand of the Prince, you have read. During this time Miss McKown, who remained with her in her father's home during the preparations for the wedding, said to him, "We have been in the habit of having prayers together and with your permission, will not omit it now." She then read a portion of scripture and Bamba led in prayer after which her father embraced her with deep emotion. We now see the simple, humble, christian girl, united to this humble, christian man, though a royal Prince. In the *India Times* this account of the costume of bride and groom is found: "Dhuleep Singh wore European costume, excepting a tarboush. The bride's dress was also European, of white moire-antique, a fichu point d'Alencon, short lace sleeves, orange blossoms in her dark hair with

the usual gauze veil. She wore but few jewels, a necklace of fine pearls and a bracelet set with diamonds being her only ornaments." In an extract from a letter written two years later, we have this pleasant picture: "It was on the Sabbath; Bamba had been up to the Mission House to attend morning service, and was now riding down the bank of the Nile on a richly saddled donkey to join her husband on the boat. He helped her on board with great gallantry, brought up from the saloon an easy chair, which he placed for her under an awning, and, as we viewed the scene from our boat, a picture was presented which I can never forget. Dhuleep stood conversing with his wife in the kindest and most affable manner. In the background was the yellow old Nile bank, with a few palm trees; while beyond rose through the lurid air the great pyramids, whose solemn majesty is the same that looked on Joseph and his brethren. The surroundings were worthy the strange, romantic history of Dhuleep and his wife."

Their position in England was next that of the royal family, and so we are not surprised to hear that Queen Victoria stood as godmother to one or more of the six children which blessed this marriage. The next picture we have of them is in their English home, Elvedon; and as Miss Elizabeth Gordon has painted the picture in a diary which she wrote during a visit with Dr. and Mrs. Lansing to the Maharajah Dhuleep Singh and his wife, we will, with a few omissions, transmit this diary to these pages:

"Monday, Oct., 12, 1874. We left London for Thetford, the station nearest the Maharajah's residence. Leaving London about 5 p. m., we reached Thetford, 90 miles distant, between 8 and 9 p. m. Dr. Lansing had written the Maharajah that we were coming that evening, so his coach and coachman were there waiting for us—3 miles from Elvedon Hall, His Highness' residence—but

we soon moved over the macadamized road. They were dining and nearly through when we arrived. The Maharajah and Maharanee left the table and came into the large hall to meet us. She was dressed in a rose colored gros-grain, embroidered with white, with a long train and a polonaise of lavender gros-grain. She went up stairs herself to show us our rooms, although she has five or six chambermaids. After showing Mrs. Lansing her room, she showed me first a single room with one bed neatly furnished and a fire in the grate, but said there were no curtains on the bed, and then showed me a double room with two large beds, mirrors and all the furniture for two rooms, a center table and a good fire at one end of the room. She laughed and told me to take which one I liked. Mrs. Lansing thought it would please her if I took the large one, so I took it. The curtains of the beds and windows were hung nearly from the ceiling; these with the bed quilt and table cover were of scarlet cashmere embroidered and fringed with colors and gold. The walls were papered. One of the maids helped me make my toilet. We hastened down to the dining hall where the table was set for three. The Maharanee sat with us. The Maharajah came in after a little. Two fine looking Englishmen waited on the table. The carpet of the dining room was covered with white, and the room contained a set of chairs of ebony and gold with blue leather covers; the walls were ornamented after the Eastern style with stucco work—the ceilings the same, excepting that they were inlaid with mirrors. A painting of his father's court at Lahore from 12 to 15 feet wide and perhaps 6 feet high, a large portrait of his own and one of his brother, were all I noticed. We repaired from the dining room to the immense hall and were seated by the fire to receive tea and coffee.

"This hall is in several compartments

opening into each other through arches 12 or 15 feet high; the pillars which support the arches, ceiling, etc., in this hall are all of the same white ornamented work as the dining room. Along the side of the hall is a ground glass wall running between the pillars but not reaching to the top of the arches; this seems to be divided into a sort of closed veranda. The furniture in the compartment of the hall in which we were sitting was all covered with turkey red and the doors opening into the library and other rooms adjoining were each one a mirror as high as the arches and corresponding in shape.

After a little chat over our tea, all retired for the night. At 9 in the morning we went into an office for prayers. As we entered, a half dozen young ladies were standing with Bible in hand, each with a white badge of service on her head; all stood until we were seated on the other side of the room. (Each chair was provided with a Bible.) An old India officer, Maharajah's body guard, the governess and Bamba sat with us. Dr. Lansing conducted worship. Maharajah was absent attending a funeral.

After breakfast we sat in the library, Mrs. Lansing had her crochet work and Bamba her work bag with fancy work among which was a plain gray sock which she was knitting. She and Mrs. Lansing never got through talking, and she would look into Mrs. Lansing's face just as an affectionate child would look into its mother's face. In the p. m., the governess, a fine looking young lady and very sweet in her manners, took me out with the two boys to see the grounds. We gathered acorns, beechnuts, chestnuts, horse-chestnuts and pine-cones under the great trees as we strolled over the green lawn, looking at peacocks, gold and silver pheasants, antelopes, etc. Then we took a look through the aviary, then a walk in the garden—beautiful fruit and vegetables, all raised for the supply of their

own table. The Maharajah and Maharanee were invited to Lady—to dine and they bade me good by before leaving as they were to be gone all night. Before retiring, the governess showed me into the drawing-room—all green satin and gold; also the black and white room—white walls and wood of ebony and white; another room in which the bed and window curtains were scarlet cloth embroidered—the walls covered with the same. I was told by my guide that these curtains were from the tent of the Maharajah's father. The furniture and wood was varnished maple and gold; another room was hung with yellow satin.

Victor Albert, the eldest son and 9 years old, played on the piano for us before he went to bed; the piano is set over a hollow floor to make it sound. This boy helped me press leaves, even breaking some off from the house plants. He was up and dressed to see me off in the morning. The Maharajah's footman was informed that I wished to leave on the early train. Dr. and Mrs. Lansing arose at the same time. Breakfast was prepared especially for me at 7:30 a. m., and after Dr. Lansing had taken a cup of coffee he went with me to the station. The Maharajah owns fifteen thousand acres and devotes four thousand to hares, rabbits and game generally."

At another time Dr. Ewing was visiting the Maharajah and Maharanee and on the table was a service of gold, for which the Maharajah apologized by saying that it was not placed there for ostentatious purposes, but in memory of his mother, whose idols he had caused to be melted and moulded into the table service.

And now that we have such a beautiful picture of the home and happy life of Bamba and her husband, it is with sad regret we turn to the present picture. The mother dead after her useful, humble, yet exalted christian life; the children motherless and, it seems, fatherless.

The recent defection of the Prince af-

ter his evidently sincere conversion and years of upright living, can only be explained by the fact that through the influence of companions he became deeply involved in debt which perverted his judgment and led him to believe that as a helpless child he had been wronged by being deprived of his rightful kingdom by a professedly christian nation.

And yet, we have faith to believe that the erring Prince will be brought back to his enjoyment of the spiritual kingdom which will give him so much more real satisfaction than would the earthly kingdom of which he thinks he has been unjustly deprived, and for the repossession of which he is vainly striving.

A BEAUTIFUL THOUGHT.

MANY of our readers may have come across this somewhat remarkable sentence, "I have learned to spell the word 'disappointments' in a new way, substituting an H in place of the D at the beginning of the word, so that instead of Disappointments, it reads His-appointments." We regret not being able to quote from memory the exact words of the writer, in which the comfort and consolation derived from the changed letter and the changed sense were set forth in a way to set any Christian to thinking seriously, but with new feelings of resignation to the will of God.

What a wonderful change wrought by the use of only one little letter in place of another! It is comfortingly suggestive of the different interpretations God often gives to what we regard as our trials and sorrows. Life has been likened to "a tangled web," "a troubled dream," "a dark maze," and many other trying expressions too numerous to mention. Life in reality is to a certain degree what we make it. We say this guardedly, realizing that many events entirely beyond our control often cloud our days and render our lives unhappy. But behind every dark cloud "the sun still is shining," the lot of one is the lot of all. "Into each life some rain must fall," but why not ease the hurt of life's wear and tear by every comforting, consoling thought of which we can avail ourselves. It surely would often be bitterly hard, even well-nigh impossible, to bear the disappoint-

ment which it would seem might have been averted, but spell it in this new, grand way, look upon the thwarting event as His appointment, and it is a different experience at once. What before was a hard, cold crossing of our will and wishes, our expectations and hopes, becomes wise, fatherly ordering, to which like loyal children we would submit without murmuring. One great advantage of the present day, is the freedom with which Christian writers give their choice thoughts, also valuable bits of experience, to the people at large through the religious press. The religious paper comes weighted and freighted each week with rich gems of thought which to the careful reader prove of inestimable worth in the cares and perplexities of everyday life. Many of these thoughts, like the one just referred to, are real helps toward stepping heavenward. Listen to these words of Faber: "The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, they are not half so beautiful as a soul that is serving Jesus out of love in the wear and tear of common, unpoetic life." What comfort for the tired mother in the noisy nursery, or in the heated kitchen, at the tiresome sewing-machine or any other "common, unpoetic duty," if she is only a Christian. There is comfort truly in the thought that there is nothing so beautiful in all nature as the Christ-loving heart, even in the midst of the homeliest

duties. If we could only learn to read aright the appointments of Divine wisdom, what a different look life would take on at once! It has a hardening effect to feel that mere pressure of untoward circumstance brought about the unwelcome

disappointments. It is very sweet and soothing to reflect that events did not shape themselves according to our wishes because of His appointments, the appointments of a wise, loving Father.—*Christian at Work.*

THE WIDOW OF ZAREPHATH.

WHAT an example to the Christians of our day, is the widow of Zarephath. Truly it might be said of her as the Saviour said of another woman of Zidon, "I have not found so great faith, no, not in Israel."

"Make me a little cake *first*," is the prophet's demand, although he knew there was but a handful of meal in the barrel, and a little oil in the cruse; and the record is, that "she did according to the word of Elijah."

Yes, we say; but the command was accompanied by a prophet's word, bidding her not to fear, for the God of Israel had said that the meal should not waste, nor the oil fail, until the Lord should send rain upon the earth. If we had but such an assurance that the supply should not fail, we would cheerfully give our tithes, yea, even like another widow, "all our living."

But have we not the same sure word upon which the woman relied,—the promises of the God of Israel,—not one word, nor a single promise, but many words and oft-repeated promises? With this difference in our favor, how does our faith compare with hers? She believed so truly that she could use her last meal and oil for the prophet, and the reward was support for herself and son through all the days of famine. We in selfishness and fear provide for ourselves first, and all the bitterness of famine is the soul's sad experience.

We read, "Bring ye all the tithes into the store-house, that there may be meat in my house; and prove me herewith, if

I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts." Quite overlooking the promise accompanying the command, the sorrowful answer is, "Oh, the tithes are meant for the wealthy. I cannot live upon nine-tenths of my scant store."

We read, "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." And we say, "My substance is so small there is not enough for me and my babes. I have nothing wherewith I can honor the Lord."

We read, "Seek first the kingdom of God, and his righteousness and all these things shall be added unto you;" and we ask, "What shall we eat and what shall we drink?" and the kingdom of God is forgotten.

How unlike is all this to the widow of Zarephath. Can we wonder that we fail equally for this world and the next; that our inheritance is poverty of body and spirit? Well may we pray, Lord increase our faith, and teach us to take thee at thy word.—*Helping Hand.*

THE only way to melt the wall of ice which rises between the masses and the Church is for every individual Christian to kindle a fire at its base.

Young Peoples' Department.

FOR THE CHILDREN.

Robby.—Mamma, grandpa has been telling me about the Covenanters. Is not that church history?

Sarah.—Yes, Robby, but we want to know more of the early church history. He promised to tell us of two of John's disciples. We can hear of Scotland after awhile.

Mamma.—I fear, dear Robby, the stories of the first centuries will not interest you so much as that of the brave Scotchmen, for in those early days the Roman Emperors were not only cruel, but the Christians did not resist as did Richard Cameron and his friends, but we will come to them after awhile. Now we will talk of some of the doings of the Emperor Trajan, who ruled over the Roman world in the beginning of the second century.

Sarah.—I have read of Trajan being very brave, and gaining great victories in battle, in the Parthian, Jewish, German and other wars.

Mamma.—Yes, so brave, that the then reigning Emperor, Nerva, adopted him, and made him a Cæsar, leaving him his throne and power, and your history will inform you that he was humane toward the Christians.

Sarah.—I remember he is said to have been just, and gave Pliny instructions as to how the Christians should be treated.

Mamma.—Pliny was then Proconsul of Bithynia and Pontus, and had charge of all business in those countries.

Robby.—What is a proconsul, mamma?

Mamma.—When Rome was a Republic the Proconsul had charge of the military, and also civil jurisdiction, but when Augustus became Emperor, he gave only State or civil power to the Proconsul, somewhat like our Governors.

Robby.—Was Pliny good to the Christians while he was the Governor, mamma?

Mamma.—No, he was cruel. Yet it was as Paul said of his persecuting the Christians before his conversion—he did it through ignorance. And we remember the prayers of Jesus on the cross, "Father, forgive them, for they know not what they do."

Sarah.—I presume their numbers were too small to attempt resistance, as good people have done since.

Mamma.—True, their numbers were small in comparison, but the historian Turtullian says the Christians greatly increased during the reign of Nerva, who had reversed the wicked laws of Domitian, and at one time a large body of Christians appeared before the Roman tribunal, asking of Trajan relief from their severe and cruel persecutions, but were not heard, save to be laughed at.

Robby.—O, if I had been there, I would have gathered an army and killed the Romans.

Mamma.—Can you remember the teaching of our Saviour, Jesus, upon this subject, dear children?

Sarah.—In Matthew: When He tells His disciples they shall be hated of all men for His name's sake; bids them fear not those who have power to kill the body only and when persecuted in one city to flee to another. And no doubt they so understood Paul when he said, "Let every soul be subject unto the higher power."

Mamma.—Yes, they knew their weapons were not the spear and sword, but promised grace from God. Of this we are sure, seeing with what courage they bore insult, torture and death. And of two such heroes we will talk this evening. The first we remember, was Simeon, said to be the son of Cleopas, and although one hundred and twenty years of age, he was scourged, then crucified. He was

appointed Bishop of Jerusalem by the Apostles, to succeed to Apostle James.

Robby.—Was he one of John's Disciples?

Mamma.—We think not, but Ignatius was. He was appointed pastor of the church at Antioch about the year 70. He lived and taught there until in the year 107. At that time Trajan came through Antioch on his way to the Parthian war, and heard of the Christians and their lives of peace and opposition to war. Ignatius came to the Emperor to explain to him what the Christians really were. But his telling him of God's Spirit dwelling in them, and sin atoned for, was foolishness to the proud Trajan, who ordered that this aged saint be bound, and sent to Rome.

Sarah.—Why, mamma, how strange he would send him such a journey, all the way from Antioch to Rome to have him slain.

Mamma.—We are not informed as to his reasons, but presume one was to furnish another victim for the arena, as just at that period one principal amusement of the Romans was the spectacle of men and women being torn to pieces by wild beasts kept for that purpose, but no doubt God meant that much good would be accomplished during the long journey.

Robby.—Do you know, mamma, how he traveled, for there were no cars or steamboats in that olden time?

Mamma.—There were none of these, but he would no doubt go in a ship, such as Paul sailed in, for history informs us that while the ship lay in port at Smyrna, Polycarp came to visit him, who was pastor of that city. Ignatius and Polycarp had been disciples of John, and were glad to meet and talk of the Redeemer they both loved so well, and many other pastors and teachers met them there.

Robby.—And I guess at Smyrna they had as many figs to eat as they wished,

for I know figs come from there.

Sarah.—Yes, Robby. And now, not only figs, but cotton, coffee, mohair and drugs of various kinds are sent from there. When you read history and learn geography you will find that Smyrna is yet an important trading point. But we want to learn more of Ignatius.

Mamma.—Well, we read that while the ship was there, Ignatius wrote four of his seven Epistles, one of these to Onesimus, who was at this time minister of the Church at Ephesus. Do you remember anything of him?

Sarah. O, yes, mamma, he was the fugitive slave of Philemon, of whom, and in whose behalf Paul wrote to his Master.

Mamma.—Now, having charge of this important church he had, no doubt, much important correspondence with this aged saint.

Sarah.—Is there record of any of his thoughts expressed in these letters?

Mamma.—Yes, in many of them. In his letter to the Roman Christians we find his desire for speedy martyrdom. To them he writes: "I fear your charity, lest it injure me; it will be easy to do as you wish, but if through your entreaties I be saved, I will again have my course to run. If you love me, suffer me to be the food of wild beasts that I may speedily attain the Kingdom of God. Rather let fire, the cross, or wild beasts come, that I may be with Christ. None of these things move me; my worldly affections are crucified. God's love within me speaks, saying, "Come to thy Father."

Sarah.—How long did he remain in Smyrna?

Mamma.—We cannot know, but find an elder accompanied him to Troas, and there he remained some time, and from there wrote several letters to various churches, and many Christians came to visit him, to all of whom he gave instruction in the doctrines Paul taught, and exhorted all to live near Christ, who

would soon receive them to His glorious kingdom.

Robby.—Why, he must have been as long coming to Rome as Paul was.

Mamma.—Paul was detained by shipwreck and storm and on an island where he had no Christian fellowship, but each place where Ignatius stopped there were Christians at Philippi, Neopolis. From the latter port he sailed over the Adriatic Sea, then into the Tuscan Sea, and coming into view of Puteoli, he hastened to land that he might tread in the steps of the Apostle Paul. From there he sailed into the Port of Ostia.

There he was met by Roman Christians, who pleaded with him to permit them to intercede on behalf of his life, but he would not consent. He was sent by the prefect of the city to the amphitheatre, where, as he wished, the wild beasts were his grave. His bones were carefully gathered and afterward were sent to Antioch for burial.

Sarah.—Now, mamma, can you tell us something of John's other disciple?

Mamma.—We will reserve what we know of him until next Sabbath. Robby is sleeping, and our time consumed.

M.

"BRINGING THE RANKS UP TO THE STANDARD."

WHEN a boy's mission band was started in Fairview Church, with the popular and energetic Miss Nannie Bennett for President, and eleven members to begin with, they agreed to raise twenty-five dollars annually. This was a very fair amount for them, as nobody belonging to the band was rich, and some were what might be called poor. They also decided to raise the money, if possible, without resorting to the plan of giving entertainments.

The first year all went prosperously. The membership speedily increased to nineteen, and the promised sum was sent to headquarters in March, which was the time it was due. The next year things did not go on so swimmingly. Three boys, who gave the most money, moved away from the town. Several others were away all summer, and came back with empty pockets; so, at the September meeting, it was found that the treasury contained only four dollars and sixty-nine cents.

"Boys," said Miss Nannie, "this won't do. Half of our year has gone, and we haven't got one-fifth of our money in yet.

The boys said: "Oh, never mind! It

would come out all right. They would get some new members; three or four new boys were coming. They would pay up their dues. Christmas was coming, and then they would have plenty of money, and would give extra amounts."

But, after once falling behind, it was very hard to pull up again. Boys who were able to give five to ten cents a month as they went along found it impossible to give twenty or forty all at once. Even Christmas did not help much. Some did not get the money expected, and others could not resist temptations to spend theirs; so, when January meeting came round, the treasurer had only ten dollars and ninety-three cents to report.

There were some very blank looks, and Miss Nannie said:

"Well, here we are with less than two months in which to raise more than half of our money."

"I'm afraid we shan't get it this year, Miss Nannie," said Daniel Roseman.

"It looks very much that way," said Martin Conway.

"Won't it do to give just whatever we can raise each year?" Charlie Hope asked.

"You know we talked that all over at the beginning," Miss Nannie replied, "and agreed that it would be far the best way to fix upon a sum, and try always to come up to it."

"Well, can't we send in what we have this year, and start fresh next year?" Walter Green suggested. "We know now that every fellow must pay up as regularly in spring and summer as in winter, if we are to come out right."

There was some further talk. All the boys were very sorry they could not come up to the mark; but there seemed to be no help for it now, the time was so short. They would try and get fifteen dollars, if possible, and that would have to do this time.

Miss Nannie listened quietly for a few minutes, and sitting up very straight in her chair, with shining eyes, she said:

"Boys, I want to tell you a little story."

They all turned towards her.

"Once upon a time in a fierce battle, when many were falling around him, and his own company retreated, a standard-bearer was commanded to bring the standard back to the ranks. He refused (this does not seem like military discipline, but it's in the story), and called out: 'Bring the ranks up to the standard!' The officers did so, and victory followed."

The boys looked at one another. It was a very good story; but it wasn't a missionary story, and this was a missionary society.

"I'm not very good at illustrations," Miss Nannie resumed, "and perhaps you won't think this a very perfect one; but it does seem to me that, after entering this missionary army and pledging ourselves to give a certain sum each year, we ought to strain every nerve to redeem our pledge. When we agree to make a smaller sum do, it is like retreating and bringing the standard back to the ranks."

Again there was silence. Some of the

boys moved about restlessly, though none were ready to speak.

"Now, boys," came in the President's clear tones, *shall* we retreat?"

"No!" shouted half a dozen; "we'll bring the ranks up to the standard!" And Lewis Birch, the Secretary, sprang up on a chair waving the minute book, crying out: "Come on, fellows!"

"We must raise that money," one boy declared.

"It would be a burning shame not to do it," said another.

"The meanest thing going," said a third.

The tide had turned, and now the only question was how the money should be raised.

When quiet was restored, Miss Nannie said:

"We will resolve ourselves into a committee of ways and means, and consider how we shall get fourteen dollars and seven cents by the middle of March."

"Stop a moment," said Frank Redfield, feeling in all his pockets, and finally producing seven cents, which he handed to the treasurer, "let us make up that eleven dollars and start fair."

"Good for you, Frank!" the boys exclaimed.

"Now," said Lewis Birch, with mock gravity, "part of the sum having been donated by the liberal Mr. Redfield, we shall proceed to consider how the rest may be procured."

"Can't we have some sort of a show, and raise the money that way?" Harry Young, one of the new members, suggested. "One of those funny art galleries, or something like that."

"We want to run this band without any shows," Frank Redfield said. "Besides, the girls' band has just had some kind of colored tea party, pink and white or blue and yellow, or something; and folks don't want to hear of any more shows for a little while. No, we've got to earn this money, or *squinch* it out of

ourselves somehow."

Nobody spoke for a moment; then Willie Naylor, the very smallest boy in the band, said, timidly:

"I've thought of a way to get a little money."

"How is that?" asked Miss Nannie, smiling encouragement.

"Mamma gives me three cents a day to buy something to eat at recess. I'll ask her if I may do without the bananas and things, and give the money to the band."

"That's splendid!" Miss Nannie exclaimed, and the boys cheered.

"If such a little fellow can do without things he likes, I guess I can do without a new sled," said Martin Conway. "Here Joe"—to the treasurer—"here's forty-two cents I've saved toward it."

Again the cheers broke forth.

You perceive this was rather a noisy missionary meeting; but it was an extra occasion.

"I guess I'll let the mixtures go this time," said John Harvey, taking out a quarter and tossing it with a nonchalant air to the treasurer. "Catch it, Joe."

Everybody knew John got very few quarters and was extravagantly fond of candy, so the applause was long and loud.

"Here's the dollar that was to take me to the concert next week," said Miss Nannie.

"No, no, Miss Nannie," the boys cried, "that's not fair. You've given a dollar and a half already, and you're so fond of concerts."

"I'm not any fonder of them than John is of 'mixtures,' or Willie of bananas and pretzels. If you boys can give up sleds and all sorts of things, I can give up a concert. We all have the same interest in this matter."

"I haven't a cent, and don't expect to have any money given me between this and next Fourth of July," said Lewis Birch, "but I'm glad to see it is

snowing pretty fast. I'll get some money out of that."

"Clearing off pavements?" inquired Gus Clark.

Lewis nodded.

"I always do ours, and that's ten cents every time. Then I can have old Mr. Carpenter's and Miss Keeley's any time for the asking. I'll stop on the way home to-night and engage them."

"I always have to do ours," said Gus, "but don't get any ten cents for it. I've a great mind, though, to get up early to-morrow, and try to get some others to do."

"Yes, do," said Lewis, "You hear about people dedicating their pens or their needles to missions; we might dedicate our shovels, at least until this money is raised."

"I haven't any shovel to dedicate," said Jack Boland, "but I'm going to ask them around at Brown & Smedley's grocery to take me on Saturdays when they want extra help."

"I haven't an idea how to earn anything," said Harry Young, "but I'll ask mother. Just tell that blessed woman you want to earn some missionary money, and she'll find you a way."

When closing time came they knelt in prayer for a blessing upon their efforts, and Miss Nannie counseled them not to adopt any plan without praying over it.

There is not space to relate how that money was raised—how Robbie Wells gave up going to see the trained horses; how Joe Redfield, who was very fond of cultivating flowers, sold his two most precious plants; how John Harvey, not finding anything else to do, turned to and sewed carpet rags for his grandmother, and wasn't ashamed of it, either; how Walter Green put on a big calico apron, and scrubbed the pantry, cellar stairs and back kitchen, his mother paying him the same she would have paid a woman for it; how Miss Nannie bought cheap buttons for her new su

instead of the more expensive ones she wanted. It would be impossible to enter into the particulars of the raising of that money; but it was raised, every cent of it, and more too. The boys said they would not for anything have handed in only fifteen dollars.—*Presbyterian Journal*.

RECITATION FOR BAND.

MISSIONARY MUSIC.

HAVE you ever brought a penny to the missionary box,—	But sweeter far than all which Jesus loves to hear
A penny which you might have spent like other little folks?	Are children's voices, when they breathe a missionary prayer;
When it falls among the rest, have you ever heard a ring	When they bring the heart petition to the great Redeemer's throne,
Like a pleasant sound of welcome which the other pennies sing?	That he will choose the heathen out and take them for his own.
This is missionary music, and it has a pleasant sound,	This is the music Jesus taught when he was here below,
For pennies make a shilling, and shillings make a pound:	This is the music Jesus loves to hear in glory now.
And many pounds together the gospel news will send,	And many a one from distant lands will reach his heavenly home
Which tell the distant heathen that the Saviour is their friend.	In answer to the children's prayer, "O Lord, thy kingdom come."
And, oh! what joyous music is the missionary song,	Then, missionary children, let this music never cease:
When it seems to come from every heart, and sounds from every tongue;	Work on, work on in earnest for the Lord, the Prince of Peace.
When happy Christian little ones all sing with one accord	There is praying work and paying work for every heart and hand,
Of the time when realms of darkness shall be kingdoms of the Lord!	'Till the missionary chorus shall go forth through all the land.

The end of life is, not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be in the line of doing good or winning souls, or it may not. The maximum achievement of any man's life after it is all over is to have done the will of God. No man or woman can have done any more with a life; no Luther, no Spurgeon, no Wesley, no Melancthon can have done any more with their lives; and a dairy maid or a scavenger can do as much. Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report or ill, through temptation and prosperity and adversity to the will of God, wherever that may lead us. It may take you away to China, or you who are going to Africa may have to stay where you are; you who are going to be evangelists may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success in life till that principle is taken possession of.—*Drummond*.

Editorial Department.

A MISSIONARY BRIDGE.

BY MRS. M. C.

ELEPHANTS are wise creatures, and when trained can do some clever things.

So I thought when watching an elephant helping to build a bridge over a small river amongst the mountains of Ceylon. A chain was fastened round his neck, over a thick straw collar, and from this two other chains were taken, like a horse's traces, and fastened to a large stone, which the native masons had hewn out of the rock and cut into proper shape.

The elephant dragged it along to the place where it was needed, when the chains were taken off, and he then turned round and worked at the stone with his trunk till he got it exactly into its place.

If the stone was too heavy to be moved

by his trunk, he would kneel down and put his forehead against it, and push on it till he got it quite close to where it was to go; then, with his trunk, would place it as straight as if it had been built by a mason!

I want the readers to take a lesson from the elephant. There is a bridge even the youngest can help to build. Shall I tell you how to do this?

Gather all the *stones* you can, and help to strengthen and enlarge our great Missionary Bridge. Thus you may enable some who would be borne away by the tide of idolatry to escape across our bridge to the golden shores of heaven.—

[*Gleanings*.]

INFLUENCED by a sense of dependence upon God for wisdom and help, and believing in the efficacy of united prayer, the officers of the Women's General Missionary Society set apart the 14th day of April to be observed as a day of conference and prayer, and for presenting a "thank offering to the Lord." How generally the day was observed we have no means of knowing, but who can predict the good which may result from thus calling upon the Lord—or the great *loss* from its neglect. If each woman has done what she could, then \$1,600 is assured as a thank offering, but if any "have kept back part of the price" the Lord's work will be hindered. Let us, dear sisters, feel sure our part has been done, both in giving and in making the work and its claims known to others. It is not too late to make amends for indifference or slowness. The fund will be open for contributions until the meeting of the General Missionary Society.

R. S. G. in *The Church at Home and Abroad* truthfully declares that the next revival which the church, and consequently the world, needs is a revival of scriptural beneficence. Dr. Dorchester has recently shown, by convincing statistics, that while the gross amount given by the church is increasing, the *proportionate* amount is decreasing. The average sum per member is less than it was a decade ago, and that in spite of the rapid growth of wealth. This is not abounding in the grace of liberality.

Few seem to have studied the word regarding this subject as it has been studied concerning other subjects.

ONE of our missionaries in India says "life in a godless country, or rather a country over-run with gods, can only be appreciated by experience. To be among people of one's own race and feeling is a privilege, the greatness of which I never prized before coming here."

A Young People's Department was opened in this MAGAZINE with the wide scope indicated in the heading, not calling it Children's Department, but Young People's, with the hope that they would take pleasure in contributing to their own columns, and would report such methods of work as they have found effective not only in creating interest and enthusiasm, but in sustaining these in their respective societies and bands, and that from time to time they would be inclined to tell others how the "*Lord had helped them*," thus inspiring in each other courage for future effort in helping to build up the "kingdom of our Lord Jesus Christ," that thus it may come to pass that as the young and old together help "lengthen the cords and strengthen the stakes of our beloved Zion," it may be as of old when "they helped every one his neighbor, and every one said to his brother be strong, so the carpenter encouraged the goldsmith and he that smoothed with the hammer, him that smote the anvil, saying it is ready for the soldering, and he fastened it with nails, that it should not be moved." Isaiah xii. 67.

THROUGH mistake the article by Mrs. Lansing bears the caption "Bamba," when it should have been "The Maharanee Dhuleep Singh." This is to be regretted as we all delight to honor the Maharanee with the name and title which she bore with such consummate grace and dignity, yet the name "Bamba," by which she was first known to us is familiar to and beloved by our whole church.

REV. JOHN GIFFEN and family, accompanied by Mrs. Rev. John Crawford, of Damascus, Syria, have been heard from at Liverpool, England, and nothing preventing, will be at their homes in this country 'ere this reaches our readers.

THE Board of Foreign Missions of the United Presbyterian Church of North America have appointed Bywater, Tanqueray & Co., to be their agents in England. Through this firm missionaries can procure their outfit at much less cost than in the United States. Offices in London, Liverpool and New York are open to the missionaries for writing letters, making appointments, etc. Also there are store-rooms for baggage free of charge, if not retained more than two weeks. Banking facilities are included in the general business of this firm, drafts being provided on any country. Ocean passages are engaged by them at largely lessened rates, the best available berths being always secured. All orders from missionaries, whether abroad or passing through England, will receive prompt attention. Bywater, Tanqueray & Co., Main Office, 79 Queen Victoria street, London, E. C. Branch offices, 17 Water street, Liverpool; 17 and 19 Broadway, New York.

SEVERAL of our missionaries expect to spend the coming season at home, and will be expected to be present at and address our missionary meetings. Now what we owe to them after their term of service! They have been absent many years, one dear sister more than twenty. Their home-coming will be saddened by a longing for dear faces that have vanished from earth, and "loved household voices gone." Also they will find that time and circumstances have made changes in themselves, as well as in others, which in some instances has resulted in a drifting apart. It is our duty to make up for this, as far as possible, and ought to be our pleasure to welcome them to our homes whenever opportunity offers, and show our hearty appreciation of their labors, that they may return to their fields of labor refreshed and strengthened by this contact with warm, loving Christian hearts.

IN a book called *Astronomy without Mathematics*, we read: "As nobody ever counted a million of anything, it is worth while to stop a little to understand what it is, by the help of a few specimens. A million days are two thousand and seven hundred and thirty years, so there have not been many more than two million days since the creation of Adam, and rather more than a million since the time of Solomon.

"A railway train going thirty miles an hour and never stopping would take nearly four years to go a million miles.

"If you had a million shillings to count one by one, and did it as fast as you could for ten hours a day, it would take a fortnight; and the million shillings would weigh nearly five tons, or be a heavy load for a railway track. A million is a thousand thousands."

It is a sad, yet incomprehensible thought, that the number of heathen in the world is estimated at eight hundred and fifty-six millions. Of Protestants there are only one hundred and sixteen millions. Must not each one of them be in earnest in sending the gospel to heathen brethren and sisters?—*Little Helpers*.

THERE is need of a reconstruction of our giving to missions and to every other benevolent cause.

"Bishop Coxe says he knows a man in western New York who puts five cents in the offering on Sabbath in the free church which he attends, but pays \$800 a season for an opera-box, and the *Living Church* matches him with a millionaire of its acquaintance who subscribes a dollar a Sabbath toward the expenses of his church, but stops payment during his winter excursions in the South, in which he spends thousands upon himself and family."—*Selected*.

A PROTESTANT bell was rung for the first time in the City of Mexico on the 3d of July, 1887.—[*Exchange*.

WE wish to call attention to the interesting and instructive "Talks in Church History" by "M," of Baltimore, Md. Although intended especially for the young, they may very profitably be studied by the older readers of the MAGAZINE. A venerable mother in Israel, who had just been perusing the April number in her sick room, remarked to her pastor that these "talks of a mother to her children took her back to her early days and reminded her of the good old custom of family instruction," which alas! is so much neglected in the present day. These talks are in refreshing contrast with the wishy-washy stuff which is frequently dished up for children now-a-days, and which contains so little nutriment either for the mind or soul. We hope the writer may be able to continue and complete her series, which we doubt not are read and enjoyed by all our readers, both old and young.

THE troubles between the United States and Morocco have been referred to arbitration and will doubtless be settled in that way. Thus twice within a year has our country shown that war should only be resorted to when extremity compels. May she ever be a practical advocate of that dawning principle of the Millennium—"The nations shall beat their swords into plough shares and shall learn war no more" and the only sword known shall be "The sword of the Spirit which is the word of God."

A ZULU girls' sewing society in South Africa was started some eight or nine years ago. One year they paid the wages of a native young woman who was teaching in the station, of which her father was the missionary in charge. At another time they gave the doors and windows for a native chapel. At another time they bought a bell for their own station, at a cost of \$100.—[*Selected*.

MAKE IT INTERESTING.

"DOUBTLESS, our readers have heard the words before, heard them perhaps *ad nauseam*. The quality they commend was never in more general or urgent demand. On every hand, in home and school, in college and club, in church and chapel, the advice is given, 'Make it interesting.' If you have to teach a class of Sabbath-school children or of older students, your instruction must, above all things else, be interesting. If you conduct an evangelistic service, your address must of course be weighty and wise; but weight and wisdom will go for nothing, unless you are interesting. If you preach to an ordinary congregation, your sermon may be sound in doctrine and spirit, its thought may be careful and vigorous, it may be full of instruction; but all will be lost, if it is not interesting.

* * Graphic portraiture, vivid touches of imaginative skill, winning appeals to the emotions, are in far higher request than more solid qualities. It is not only in educational and religious circles that the demand to be interesting is made. We hear of it in connection with arts and sciences, and quite recently find another reference to it."

The above is an extract from a magazine published in London. Is there one woman in any or all of the women's missionary societies who cannot "read between the lines" her own experience, as she plans and prepares lessons, topics, or exercises for her circle or band? Cultivated, consecrated women shrink from the responsibility of such leadership, because they know that many of those who attend the meetings will not bring with them hearts and minds in accord with the themes to be discussed and the prayers to be offered, but will sit and listen crit-

ically rather than sympathetically to the letters which have been written in far-off, lonely, heathen villages by women who have exiled themselves from their homes here, to help make christian homes possible there. Such persons often call the reading of letters a bore, and say that the descriptions of the strange lands and peoples sounds like geography lessons; and they demand something awful and startling, "to make it interesting." We question sometimes how far we should lend our efforts to minister to such a superficial taste, —how far we should seek to please and entertain those who need instruction. Can we do better than to attempt the remedy suggested by one who experiences our difficulty in another department?

Prof. Seele says: "I am often told by those who, like myself, study the question how history should be taught, 'Oh! you must before all things make it interesting.' I agree with them in a certain sense, but I give a different meaning to the word 'interesting.' By interesting they mean romantic, poetical, surprising. I do not try to make history interesting in this sense, because it cannot be done without adulterating history and mixing it with falsehood. That is interesting in the proper sense which affects our interests, which closely concerns us, and is deeply important to us. The history of modern England from the beginning of the eighteenth century is interesting in this sense, because of the great results which will affect our own lives and those of our children, and the future greatness of our country. Make history interesting, indeed! When I meet one who does not find history interesting, it does not occur to me to alter history: I try to alter him."

—*Helping Hand.*

"I look upon Death to be as necessary to our constitution as sleep—
We shall rise refreshed in the morning."—*Franklin.*

THE coming annual meeting of the General Missionary Society at Washington, Pa., will be a success, judging from the vigorous manner in which preparations are being pushed forward by those having the matter in charge. Also the number of requisitions already sent in for railroad certificates would seem to indicate the probability of an increased attendance over that of former years. That "The Master of Assemblies" may be there should be the earnest petition of those who go and of those who must remain at home.

SOME weeks since a communication was received from a news company asking what per cent would be allowed on new subscriptions. This firm employs several thousand agents. We replied that special rates were entirely out of the question at the low subscription

price of sixty cents per year. Besides, what need have we of employing a soliciting agency when we have nearly 3600 agents of our own, for does not every subscriber consider herself an agent for the MAGAZINE? It is one of the delightful things about such a work as ours that we can all work together and that every one can do something.

THE letter from Mrs. McKee of Gujranwala, India, was not intended for publication, but we take the liberty of using it, hoping thereby to give our readers who have not thought of it before some idea of the sacrifice missionaries in the foreign field are called upon to make in the way of separation from their children. Surely it is not for us who rejoice in the midst of our loved ones to speak of sacrifice.

Missionary Correspondence.

LETTER FROM INDIA.

GUJRANWALA, March 5, 1888.

MY DEAR FRIEND:—A few days since I received a postal from the lady who preceded me on our list for writing to the "Women's Magazine." Miss Anderson wrote, "This is your month, Feb., for writing, so get out your pen and paper." I then thought, "Now I'll not shrink, but will do my part to the best of my ability. We thought that it would be interesting to your readers to hear about what the English Government is doing for us in the way of aiding and giving encouragement in carrying on our educational work in Gujranwala. For the large school for non-Christian girls we receive Rs 851 per month from government. There are also prizes given, in the form of scholarships, to those girls who reach a certain standard.

The time of a foreign lady missionary is not *now* taken for these heathen schools, not that we do not consider them a grand means for helping to evangelize this people, but we *need* the small force of workers that come out from home to go out into the many villages where the women have lately been baptized, to instruct these poor, ignorant sisters in the way of life. Miss Mookerjee, the principal of the girl's school, is doing nobly. She does not save herself in any way, but is teaching an extra hour and a half in the mornings, so that she may devote her full time during school hours to giving religious instruction. We use nothing but religious text books in the school, and in raising the standard of our schools, in order to receive the "Grant in Aid" from government, we have not let the religious instruction given in

these schools decrease, but our *aim* is to *increase* this part of the instruction. We have lately employed a Christian girl to give religious instruction in the "Branch Schools," that are scattered here and there over the city.

These are a few items that I thought of mentioning when I would send you a letter, for we are much interested in these schools, and have strong faith to believe these bright girls will not always remain heathen. They have Bible truths taught and impressed upon their youthful minds daily, and God will not allow His word to return unto him void. It is our strong belief that some day these pupils will come out in numbers and profess their faith in Christ as their Saviour. They have not the prejudice against the Christian religion that their parents have. Some ten days since I received word from my sister that our eldest daughter's health is failing, and she thought that I should come home, if possible, and look after our two girls. This word led me to decide to go home in company with Miss Gordon and Miss Anderson, and my husband has taken our passages on the "Belgravia" of Anchor Line, sailing from Bombay on the 19th of April. It all came so suddenly that I find my hands very full, making a few preparations for the long journey, and planning for those I leave behind. I find, my friends, that I cannot collect my thoughts to write a letter that would be suitable for publication.

I feel very much leaving India at this time. We know that it is a mother's God-given duty to care for her children, and it seems that there is no one to take this responsibility off my hands at the present, so all the dear sisters *here* say "It is your duty to go," but I shrink from leaving my husband here to toil away alone in the heat of the plains.

By the time that this reaches you our little mission party will be out on the

broad ocean, homeward bound. Not one of the three of our party is strong, or able to bear much heat. In a few days we will start on the long tiresome journey down country.

When you kneel at the Throne of Grace will you, my dear Christian sisters, pray earnestly for me, "God help her"? These family separations are a great trial, and if it were not for the sweet promise "My Grace is sufficient, &c.," I fear that my heart would fail me.

Yours, in Christian love,

MARGARET D. MCKEE.

GUJRANWALLA, INDIA, Feb. 27, '88.

Dear Magazine:

THE second Punjab Ladies' Missionary Conference, which met in Amritsar, closed last Friday afternoon. It was a most enjoyable occasion. On Tuesday morning, February 21st, fifty ladies met together to cheer and encourage each others' hearts and to consult about the ways and means best adapted for the overthrow of idolatry and the evangelization of the women of Punjab.

The meeting was called to order by Mrs. Perkins, of the Church Mission. Then followed a devotional meeting, conducted by Miss Gordon, of our own mission, subject, "Waiting on the Lord," Psalm 27: 14. We are to wait on Him as servants, and to do that, must watch daily—must walk with Him and wait on Him at all times, and in the way He has appointed. In the sanctuary the Psalmist met the Lord when his faith had almost failed—when he saw the wicked prosper and the righteous suffering chastisement. But when he went to the sanctuary, it was all made plain. He saw that the prosperity of the wicked was only for a time, and that God would be the portion forever of those who serve him.

Also showed how the one hundred and twenty disciples received the Holy Spirit by waiting upon God as commanded.

We are to watch the hand of His providence as a servant watches the hand of his master. The Jewish master gave orders by the wave of his hand without speaking. We are to wait on Him in prayer and should wait patiently, for He will hear and answer. We should not, like discontented children, seek to have our own way. The children of Israel just after crossing the sea on dry land, forgot His mighty works and *did not wait* for His counsel. They received what they asked but no blessing with it. King Saul *did not wait* for the priest to come and offer the sacrifice, but in his haste desecrated the priest's office, and for this, lost his kingdom. They that wait on Him shall not be ashamed.—Isa. 49 : 23. But they shall renew their strength, they shall run and not be weary ; they shall walk and not be faint.—Isa. 40 : 31. To them who have no might He increaseth strength.—Isa. 40 : 29.

The Roman soldiers who were set to watch the sepulchre were the mighty of the earth; but when the angel determined to roll away the stone, the mighty men fainted or became as dead men. But the *women*, who are the weaker ones, who were seeking to give a service of honor to the Lord's body received the encouraging words, "Fear not, I know that ye seek Jesus. He is not here—He is risen, go quickly and tell His disciples." Thus they were commanded to preach the gospel, and to carry the first gospel message. How great the reward for waiting on Him ! Eye hath not seen nor ear heard, neither hath entered into the heart of man to conceive the things which God hath prepared for them that love and serve him—1 Cor. 2 : 9. Isa. 64 : 4.

Next came a paper on "The Deepening of Spiritual Life amongst Native Christian Women," by Miss Tucker, known to the world as A. L. O. E.

"In treating the deeply important subject of how to deepen spirituality in the native church I approach it with a

humiliating sense of my own deficiencies. "Physician heal thyself." Let me state from the first, that I stand on no pedestal myself, and that I am speaking generally, not personally, wishing to wound no one, though my arrow shot at a venture, may reach some listener here. Let us meditate on the parable of the sower. No one present is likely to be symbolized by the wayside, and few, if any, by the stony ground ; but the weeds, the fatal weeds, which choke spirituality, how frightfully they are spreading around. Let us first, English, American and German sisters, search our gardens. Happy she who finds not a weed there. Then let us gaze out on the Lord's Indian field. I mean our dear native Christian church. We specially see the huge yellow weed of worldliness ; we specially notice its evil scent, in three divisions of education, marriage and funerals. To begin with education, we need not dwell on the advantage of boys and girls having enlightened minds, and becoming polished instruments for use. But what is really wanted is that India's youth should be so trained for God that students of either sex may say in the words of a devoted German, "if the Lord would use me in this special service I would prefer working for ten rupees per month, to receiving one hundred from government." Where such is the soul's true desire worldliness has *not* choked the good seed.

I pass on to marriage, a holy institution appointed by God himself. I long for really unworldly unions in the native Christian church. Who can deny that a man drawing a salary of two hundred rupees has a better chance of winning a partner than one his superior in everything but wealth, drawing but a quarter of that sum. One would rejoice over a girl who could honestly say with her parents endorsing her decision, "Let me be united to a Christian man, not a money bag." To a money bag I could

only give my hand; he in whose life I see reflected an image of my Lord, he alone can have my heart. Welcome narrow means, welcome self-denial, welcome personal labor shared with one whose character I can honor and reverence. At the wedding both of Europeans and native Christians, how the scent of God's flowers is often overpowered by that of the weed of worldliness. Few brides are contented with the simple white muslin betokening purity; how few with the ornament of a meek and quiet spirit. As much money is expended on foolish extravagance as might make, if otherwise employed, a very acceptable thank-offering to the Lord. I fear not many could say, what a European missionary's wife said to me once, "I am sure that our wedding did not cost ten rupees." It was the commencement of a particularly happy married life, for "the blessing of the Lord it maketh rich and He addeth no sorrow with it."

Let us pass on to funerals. Worldliness and extravagance blossom even in the church-yard. I feel strongly the need of setting an example, so have given directions that not more than five rupees be spent on my funeral, and desire that no one in India should wear mourning for me. Worldliness may throw black blossoms as well as yellow ones, and those who sleep in Jesus do not need such to garland their graves.

We have only as yet taken a view of hindrances to spirituality. Let us now consider fostering influences which may increase spiritual life in the Indian Church, that its product may be not merely thirty fold, but one hundred fold to the glory of God. We need more careful perusal of the scriptures, more fervent prayer in the church, the family, and the closet. This applies to foreign and native workers alike. And let there be closer and more intimate union between European and Desi. Let these, if

possible, have prayer and Bible readings together, each taking her part in the exercises. Let mission work be talked over in friendly converse so that there may be closer union in it, social gatherings—as we hope to meet in heaven—relating our own inward experience, rejoicing with those who rejoice, weeping with those that weep. It has been often observed that the Oriental has less deep sense of sin than we of the West. The conversion of the European is often accompanied by deep or distressing searchings of heart, whilst the native seems at once to rejoice in sunshine. The former realizes more of God's holiness, the latter sees only his love. The want of sorrowing over sin too often produces carelessness as regards what are considered minor faults, such as sins of the tongue. Confessing our faults to them, I often say what I ought not to say. Shall we not agree to especially pray for each other as regards this?

Thus with worldliness rooted up, pride trampled under foot, love breathing its sweetness over all, may our Indian church become more and more like a field which the Lord hath blessed, a garden made fruitful by the dews of His Holy Spirit and the sunshine of His grace.

After the reading of the above paper, there was a discussion upon it in regard to issuing cards prepared upon the subject of asking for the outpouring of the Holy Spirit; also in regard to keeping the Sabbath. Suggested that native Christian women be asked to pray for our work, taking up one department each day.

Then followed a paper on, "The Home Life, Suitable Industries, etc., of Native Christian Women," by Mrs. C. B. Newton, of the Presbyterian Mission. I failed to get a copy of that paper as I had hoped to do, so I cannot give it without a great deal of explanation, as it would not be understood. It was suggested that where Christian women were widows or had to help earn a livelihood, and were not ca-

pable of teaching or could not leave their homes, they could make jams, etc.—phnii-carries, i e embroidered curtains, etc., in native silks and embroider leather. As the women here care but little about plain sewing, and it is the custom of the country to hire it done, even the very

poor do not make their own garments until taught to do so by the missionaries, it was suggested that prizes be given for the best made garments.

Adjourned to meet at 2 p. m.

Sincerely Yours,

ROSE A. McCULLOUGH.

(To be continued.)

Women's Auxiliary Board, &c.

THE WOMEN'S BOARD.

RECEIPTS for the month, \$4,099.88—almost as much as during the whole of last year.

There is a marked increase in contributions to Parsonage Fund of Board of Church Extension. Let us hope that this year's report will not show such a decided contrast between Church Extension column and its neighbor, "Congregational Purposes."

We are sorry to learn that in consequence of the recent epidemic, Knoxville College will probably have to close the year with a debt.

Those who are interested in the Warm Springs Indians will be glad to hear that plans for their welfare are now assuming definite shape.

Circulars, prepared by the Board of Home Missions and the Women's Board, will soon be sent out giving details of the work. If past experience is any guide, a hearty response will be the result.

The friends of Medical Missions seem to be on the increase. One of them offers \$500 towards establishing a hospital in India, and it is hoped that the "Women's Memorial Hospital" will soon receive the attention it deserves.

In view of the fact that delegates to the Washington meeting ought to be able to give an outline of next year's work when they go back to their own societies, the Women's Board expects

to state where help is needed and to what extent—so that no time will be lost in working blindly, or doing that which properly belongs to other agencies.

MARGARET M. SHAW,

April 3, 1888.

Recording Sec.

NOTE.—All concerned should read "Question Department" and "Missionary Societies and Congregational Expenses" in the *United Presbyterian* of April 12.

M. M. S.

RECEIPTS FOR MARCH, 1888.

When not otherwise specified, the money is from the W. M. S. of place named.

Foreign Missions.—Hanover, Ill., 9.30; Clarence, Ia., 4.97; Mrs. Mary J. Irwin, Stewart's Station, Pa., 50; 2nd Church, Philadelphia, 80; Y. L. M. S., Reynoldsburg, O., 10; North Church, Philadelphia, 17.81; 9th Pittsburgh, 20; Jamestown, O., 11; Sugar Run, O., 10; Piqua, O., 10; New Lisbon, O., 5; Harmony, Pa., 34 for India; Y. L. M. S., Freeport, Pa., 5; Fair Haven, O., 24.78; West Middlesex, Pa., 2; 2nd Philadelphia, 116.50; Galt, Ontario, Canada, 25; 2nd Cedar Rapids, Ia., 5; Mt. Pleasant, Westmoreland Pres., 14; Unity, Westmoreland Pres., 11.24; Stone Valley, Pa., 14; Mission Band, Stone Valley, 2; Living Lake, Ia., 20; Franklinville, N. Y., 25; Rock Run, Ill., 25; Shennango Lake, Pres., 4; Greenwood, Mo., 5; Jordan's Grove, Ill., 5; Grove City, Pa., 20; Whiteoak Springs, Pa., 10; Erie, Pa., 15; Robinson's Run, Pa., 86; Paulison Society 7th Pittsburgh, 5; Bloomington, Ind., 19; Sugar Creek, O., 23.58; Mrs. Ruth C. Adair, McAlevy's Fort, Pa., 10; Mt. Zion, Pa., 16.25; Pana, Ill., 2; Bethel, Beaver Valley Pres., 7; Oak Grove, Beaver Valley Pres., 20; Y. L. M. S., Beaver Falls, 10; Beaver, 10; Mission Band 1st Monmouth, Ill., 10; Y. L. M. S., 6th Allegheny, 20; Hookstown, Pa., 20; Des Moines, Ia., 12 for India.

Foreign Debt.—Mission Band 2nd Philadelphia, 25; Latrobe, Pa., 11; Sidney, O., 9; Olathe, Kan., 15; Mission Band 7th Philadelphia, 15; 2nd Pittsburgh, 50; 5th Philadelphia, 33.

Salaries.—Miss Hogg, 2nd Allegheny, 75; 3rd Allegheny, 75; Miss Smith, Barnett Pres., 33.75; Miss Thompson, 1st Ohio Pres., 72.25; Miss Given, Indiana Pres., 73; Allegheny Pres., 150; Miss M. Strong, Illinois Southern, 75.90; Miss Brown, Monongahela Pres., 200; Miss C. E. Wilson, Des Moines Pres., 12; Miss J. L. White, Beaver Valley Pres., 10; Miss E. E. Gordon, Societies in Allegheny, Monongahela and Westmoreland Presbyteries, in all for first quarter, 217.50.

Miscellaneous.—Y. L. M. S., Olathe, Kan., for teach-

er at Zagazig, Egypt, 25; Mission Band 5th Philadelphia, to support Bible reader under Miss Anderson, India, 17.50; Mission Band 7th Philadelphia, to support pupil in Miss Thompson's school, Egypt, 50; "Pearl Gatherers," Caledonia, N. Y., to support of Marri Nicolai, care of Miss Thompson, Egypt, 55; Y. L. M. S. 1st Pittsburgh, on support of Rena Bashit, pupil in Pressly Memorial Institute, 50; 3rd Xenia, O., on support of Zenana workers for Mrs. Lytle, India, 30; Logan's Ferry, Pa., women's work in Egypt, 8; Miss Lenora Martin, deceased, Living Lake, Ia., Zenana work in India, 25; West Union, Allegheny Pres., for Women's Medical Hospital, India, 10.

Home Missions.—Y. L. M. S. Reynoldsburg, O., 10; 2nd Philadelphia, 40; Mrs. Mary J. Irwin, Stewart's Station, Pa., 50; Springfield, Pa., 12; Piqua, O., 10; W. Middlesex, Pa., 7; Girls' Band, Carmel, Ind., 2.05; Madison, Ind., 5; Galt, Ontario, Canada, 25; 2nd San Francisco, Cal., 5; Beulah, N. Y., 22.50; Mumford, N. Y., 12; Cuylerville, N. Y., 7.25; Franklinville, N. Y., 25; Living Lake, Ia., 10; Camp Creek, Ill., 1; Rock Run, Ill., 20; Mt. Jackson, Pa., 5; Guilston, Pa., 13; Shenango, Lake Pres., 8; Jordan's Grove, Ill., 5; Swanwick, Ill., 5; Greenwood, Mo., 5; Park Ave., Omaha, Neb., 27.75; Erie, Pa., 15; 2d Pittsburgh on debt, 27; 3d Pittsburgh, 15; Paulitson Society 7th Pittsburgh, 5; Wooster, O., 22; Richmond, Kan., 5; Brookville, Pa., 7; Mt. Zion, Pa., 3.42; Beracha, Pa., 3; Washington, Pa., 25; Mission Band, 1st Mor. mouth, Ill., 5; Oak Grove, Beaver Valley Pres., 9; Beaver Falls, Pa., 9; New Brighton, Pa., 11.70; Beaver, Pa., 10; Y. L. M. S. 6th Allegheny, 20; Hookstown, Pa., 10.

Warm Springs.—Mission Band 2d Philadelphia, 25; Marissa, Ill., 5; North Buffalo, Pa., 25; Erie, Pa., on Building Fund, 15; 1st Pittsburgh, 25; 5d Pittsburgh, 15; McCrory M. S. 3d Pittsburgh, 13; Richmond, Kan., 2; West Union, Allegheny Pres., 5; Y. L. M. S., Beaver Falls, Pa., 10; Band of "Willing Workers," Beaver Falls, Pa., 5.

Freedmen's.—2nd Philadelphia, 10; Mrs. Mary J. Irwin, Stewart's Station, Pa., 50; 9th Pittsburgh, 30; Jamestown, O., for Prairie Bluff, 10; Big Spring, Pa., 15; 2nd Cedar Rapids, Ia., 6; S. D. L. Soc., Bethesda, Pa., for Chase City, 6; Mission Band 1st Allegheny, for Library at Norfolk Mission, 5; "Pearl Gatherers," Caledonia, N. Y., 25; Rock Run, Ill., 12; Shenango, Lake Pres., 4; Carmel, Ind., 10; Shiloh, Ind., for Knoxville, 5; Erie, Pa., 15; 2nd Pittsburgh, on salary of Missionary to Freedmen, 50; Mrs. Ruth C. Adair, McAlvey's Fort, Pa., 10; Mission Band, Jefferson, Brookville Pres., 5; Mt. Zion, Pa., 2; Monroe, Ia., 11.50; Des Moines, Ia., 10; Beaver Falls, Pa., 9; Mahoning, Beaver Valley Pres., 4.11; Darlington, Pa., 10; Beaver, Pa., 10; Hookstown, Pa., 10.

Ch. Extension.—9th Pittsburgh, 20; Fair Haven, O., 7.35; Piper City, Ill., 7; Stewart's Station, Pa., 20; Hanover, Pa., 5; 2nd San Francisco, Cal., 5; Mt. Jackson, Pa., 5; S. S. Infant Class, McKeesport, Pa., 6.25; Erie, Pa., 5; Y. L. M. S., Freeport, Pa., 7; Lyndon, Kan., 5.00; 1st Brooklyn, N. Y., 10; Washington, Pa., 25; Beaver Falls, Pa., 3; New Brighton, Pa., 11.70; Darlington, Pa., 10; Hookstown, Pa., 10.

Parsonage Fund.—Sugar Run, O., 10; Rev. A. S. Vincent and wife, 20; Mission Band, 3d Xenia, O., 25; 2d Xenia, O., 19.64; Mission Band, 1st Allegheny, 5; Utica, Pa., 6; 1st Pittsburgh, 25; Y. L. M. S. 1st Pittsburgh, 10; 2d Pittsburgh, 22; 3d Pittsburgh, 46; Robinson, Run, Pa., 10; Noblestown, Pa., 13.25; Bellevue, Pa., 50; "Cheerful Workers," Bellevue, Pa., 40; "Busy Bees," Bellevue, Pa., 10.

Ministerial Relief.—Fair Haven, O., 7.35; Big Springs Pa., 5; Mission Band 1st Allegheny, 5; 3d Pittsburgh, 10; Paulitson Soc. 7th Pittsburgh, 5; Erie, Pa., 10; Beracha, Pa., 2; Bethel, Beaver Valley Pres., 7; Beaver Falls, Pa., 3; Hookstown, Pa., 8; York, Mo., 5.

Little Girls' Home.—9th Pittsburgh, 20; 1st Washington, Ia., 17; Childrens Mission Band, Bellefontaine, O., 3.50; Young Girls' M. Soc. Butler, Pa., 1.75; Neshannock, Pa., 5; Wurttenburgh, Pa., 4.45.

Orphans' Home.—Centre, Beaver Valley Pres., 9.15; Jordan's Grove, Ill., 5; Juvenile Workers, Big Spring, Pa., 9; Young Peoples Soc., Jefferson, Monongahela Pres., 5; 3d Pittsburgh for Hospital Fund, 25.

Contingent Fund for Women's Board.—2d Pittsburgh, 15.

Contents of Child's Bank.—Richard Dorsey McCoy, (deceased), Omaha, Neb., 1.20, not designated.

E. J. SLOAN, Treas

THE fifth annual meeting of the Women's General Missionary Society will be held in Washington, Pa., May 8, 9, and 10.

PROGRAM.

Tuesday, 7.30 P. M.—Devotional exercises. Our need of the Holy Spirit, Mrs. J. H. Timmons, McConnell's Mills, Pa., 8.00—Address by the President, Miss M. J. Clokey. 8.45—Social hour.

Wednesday, 9.30 A. M.—Devotional exercises, Mrs. D. C. Wilson, Clarinda, Iowa. 9.40—Roll call. 10.10—Report of Secretary, with condensed report of Presbyterial Societies, Miss Sallie McDowell, Xenia. 10.30—Reports of Women's Board. 11.15—Report of Orphan's Home, Mrs. W. T. Reed, Allegheny, Pa. 11.25—Miscellaneous business. Appointment of committees.

Wednesday, 1.30 P. M.—Bible reading, Mrs. Jennie Allison, Biggsville, Ills. 2.00—Unfinished business. 2.45—Report of Magazine Committee, Mrs. W. C. Hutchison, Xenia, Ohio. 3.15—Paper: Uses and methods of missionary intelligence, Mrs. E. S. McKittrick, Allegheny, Pa. 3.30—Discussion, Scriptural giving: What is it? Opened by Mrs G. M. Paden, Miss M. B. Frazier, and Miss Madge Golden.

Wednesday, 7.30 P. M.—Service of prayer for the children of the church. 8.00—Exercises by Mission Band, conducted by Mrs. N. I. Blair, Washington, Pa. 8.45—Paper: Keep the children for the Master's use, Mrs. Mary M. Hill, Pittsburgh, Pa. 9.00—Query box opened.

Thursday, 9.30 A. M.—Devotional exercises, Mrs. J. Y. Scouller, Fair Haven, Ohio. 10.00—Reports of committees. 10.20—Missions: Its branches—1. The fields: What is their condition? Mrs. T. E. Carson, Baltimore, Md.; 2. The laborers: Who are they? Mrs. John Hastings, Indiana, Pa.; 3. The implements: How to use them, Mrs. A. S. Vincent, Springhill, Ind.; 4. The wages: Who shall receive? Miss Mary Vance, Wheeling, W. Va.; 5. The sheaves: Who shall bear them? Miss Lizzie Waddle, Kenton, Ohio. 10.50—Conference. Our modes of work; What are they, and what should they be? Opened by Mrs. S. A. Giffen, Roney's Point, W. Va. 11.30—Repeating of Scripture promises and sentence prayers. Thursday, 1.30 P. M.—Praise service.

with presentation of thank-offerings by Presbyterian delegates. 2:00—Missionary "letters." 2:30—A plea for zenana missions, Mrs. S. E. Johnson, India. 2:50—Work among the women of Egypt, Mrs. John Giffen, Asyoot, Egypt. 3:20—Questions answered. 3:40—Paper: The liquor power an enemy of the gospel, Mrs. M. E. McMillen, Brighton, Iowa.

Thursday, 7:30 P. M.—Devotional exercises, Mrs. L. E. Frazer, Beaver Falls, Pa. 8:00—Address: What is needed to the speedy evangelization of the world, Rev. J. C. Wilson, Erie, Pa. 8:30—Address: Egypt, Rev. John Giffen, Asyoot, Egypt. 9:00—Report of committee on resolutions. 9:10—Parting hour. Two-minute talks on impressions received from interchange of thought.

NOTE.—It is desired that the praise service be made the feature of the convention. Let all the delegates come up full-handed, and each with an appropriate verse of Scripture to repeat as her "thank-offering" is made.

The following extract is from a letter from Sophie E. Johnson, M. D., Nursery and Childs' Hospital, Staten Island, New York:

Three years ago, a few of us organized into a Christian Association, and started Christian work in the college and gradually our little band grew until we began to feel that we must have a building of our own. Five of us met in our house and prayed over this matter and we took for our text: "Except the Lord build the house, they labor in vain;" and we said, if the Lord would help us, we would go out and raise money and buy a house for our association. After months of hard work, the Lord sent us help in the kind offer of Miss Benton, an orthodox Quaker lady, who came to me one evening, sent by the kind Christian Dean of our college, (Dr. Rachel Bodley), and said to me in her quaint Quaker way, "I want to help thee." She bought a delightful building for us for \$7,500 and gave it to us to use free of rent for five years on the condition that we pay her back the amount in five years. The Lord sent this help and last Monday evening we opened the building with rejoicing and thanks. Here is the ac-

count of

MOVING INTO NEW QUARTERS.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF THE WOMEN'S MEDICAL COLLEGE.

The Young Women's Christian Association of the Woman's Medical College, of Pennsylvania celebrated on Monday evening its entry into permanent quarters.

These are located in 1800 North Twenty-second street, and comprise a three-story brick dwelling, the lower part of which will be used principally as a restaurant. On the second floor is a meeting room, library, wash room and a dormitory for the use of students of the medical college when detained on night service.

The third story will be devoted to the use of the manager of the house. A meal will be served daily at 1:30 p. m., and all students of the college, whether members of the society or not, will be entitled to partake thereof at a reasonable cost. Breakfast and supper will also be provided for those students who make the necessary arrangements with the manager.

The exercises on Monday evening opened with choral singing by the audience, and then Mrs. Sophia E. Johnson, M. D. from India, the chairman of the Building Committee, offered prayer. Dr. Julia E. Teale, the President of the Young Women's Christian Association, read a psalm and made an address of welcome.

The Secretary, Dr. Kate C. Hurd, gave a short history of the association from its organization on November 8th, 1885, and stated that its present membership was about 125.

Dr. Johnson told of her labors in securing the present commodious building, after which William T. Wilkins, on behalf of Susanna Brinton, of Gap, Lancaster county, Pa., presented the society with the use of the building for five years, free of rent.

Dr. Rachel L. Bodley, Dean of the Woman's Medical College, Dr. W. W. Keen, Mrs. J. F. Keen, and Mrs. D. E. Posey, of the Women's Christian Association, and Dr. Cotton, of Portsmouth, Ohio, made brief addresses, and Mrs. F. A. Vache and Miss Stoeckle sang.

The meeting was closed with prayer, offered by Mrs. Keen.

Received for the Mrs. Martin Memorial Fund up to date, April 12.

Jennie L. Bicket, Buttercup, Pa.	\$ 25
Mrs. Ester Dyke, Buttercup, Pa.	10
Lizzie A. Fife, Thomas, Pa.	10
Mrs. Mary Robertson and others, Colla, N. Y.	45
M. N. Class, Venice, Pa.	
Miss Ida Cardyle	10
Miss Flora Hastings	10
Miss Dora Cowden	10
Miss Alice Anderson	10
Miss Cora Bowman	10
Miss Beekie Paterson	10
Miss Sadie Cabbage	10
Miss Ella Patterson	10
Mrs. J. P. McConnell	20
Missionary Societies	
4th Pittsburg	2 00
Greenwood, Mo.	2 00
Shilo, Ind.	1 00
Unity, Youngsville, O.	3 00
Mt. Lebanon, Pa.	3 00
Shedd, Oregon	1 20
Tranquility, O.	3 00
2d New Wilmington, Pa.	4 50
Greenville, Pa.	2 00
Burgessstown, Pa.	2 00

Mrs. J. G. CARSON, Treas.

W. M. S. OF BEAVER VALLEY PRESBYTERY.

THE 11th annual meeting of the Beaver Valley Presbytery W. M. S. was held in Beaver, April 5, 1888. The opening exercises were conducted by Mrs. J. A. Edie. Twenty-seven delegates responded to roll call, representing all the Congregational societies in this Presbytery with one exception. Reports were made by delegates; also by officers of the Presbyterial Society showing 18 Societies and 6 Mission Bands with a membership of 555. The total contributions for the year, including the salary of Miss Josephine L. White, was \$1170.00. The officers elected for the ensuing year are President, Mrs. W. H. Barr 1st Vice President, Mrs. L. E. Fraser, 2d Vice President, Mrs. A. P. Hutchinson; Recording Secre-

tary, Miss Mary C. Harper; Cor. Secretary, Mrs. R. J. Blevens; Treasurer, Mrs. J. S. Dice; Treasurer of Miss White's Fund and General Mission Fund, Mrs. I. E. Frazer. The delegates selected to the G. W. M. S., are Mrs. W. S. Harper, Mrs. W. B. Barr, Miss Belle Braham, Miss Mary C. Harper, Alternates—Mrs. M. S. Kinney, Mrs. J. A. Edle, Mrs. J. S. Dice, Mrs. Katherine Cline. Interesting papers were read on "The reflex benefit of Missions," by Mrs. W. B. Barr; "Missions," Miss Aggie Douds; "Let me glean and gather after the reapers among the sheaves," Miss Mary E. McClaren; "Christ our example in love," Miss Ina Lipbell; "Christ our example in obedience," Miss Belle Braham; "She hath done what she could," Mrs. J. McFerran. Miss McMahon gave the following recitations: "The Heathen's Appeal" and "The Mission Workers."

A Praise Service was conducted by Mrs. H. Sturgeon and Bible reading by Mrs. W. S. Harper and Mrs. L. E. Frazer. The call from The Women's Board for a thank-offering of \$16,000 as requested through the church papers was read by Mrs. Hutchison; societies were urged to observe the day and bring their offerings in response to the call and in view of the pressing need for funds to carry on the mission work of the church at the present time.

The following committee was appointed to visit and organize societies in congregations where no organizations exist. Miss Mary C. Harper, Mrs. W. B. Barr, Mrs. N. B. Long. A very interesting letter from Mrs. Kate W. McBride, of the Warm Spring Indian Mission was read, also one from Miss Josephine L. White, of India. In the evening the members of the Beaver Mission Band gave a recitation in costume entitled, "The Plea of the Nations." A very able address was delivered by Dr. R. A. Brown, of New Castle, subject—"Christian Missions, their greatest foe, the liquor commerce of Christians lands." A vote of thanks was tendered the members of the Beaver congregation for generous entertainment, and to Dr. Brown for his fine address.

Society adjourned to meet in Darlington, Sept. 18th, '88. SEC.

Minutes of the annual meeting of the Woman's Missionary Association of Monmouth Presbytery, which met at Kirkwood, April 3, 1888, at 11 a. m.

The opening exercises were conducted by Mrs. M. M. Thompson. The president, Mrs. A. W. Jamieson, having removed from our bounds, in accordance with her request, Mrs. T. H. Hanna was elected to preside during this meeting.

An address of welcome and invitation to dinner were extended to delegates and visitors by Mrs. S. C. Parks, Kirkwood. After singing part of 98th psalm the meeting adjourned to meet at 1 P. M.

1:30 P. M. Session was opened by devotional exercises. The audience listened to a paper by Mrs. Alex. Rankin, Gerlaw. Subject—"How to interest the boys in Mission Work." Mrs. Rankin suggested in connection with this, Temperance work.

Following this was a recitation. Subject—"A Mission" by Miss Josie Maskel, a member of the Little Helper's Band of Gerlaw. The roll was then called, to which 37 delegates responded. Report of the Treasurer, Mrs. M. M. Thompson, was next heard. This report was not given in full as some societies had failed to report. Report was adopted.

The executive committee reported through Mrs. S. J. Hogue. The treasurer asked that those societies which have not reported amount of Miss Campbell's salary, do so through their delegates, which was done. Motion made and carried that the report of the ex. com. be adopted by resolutions. Resolved 1st.

Inasmuch as there is \$18 in the treasury, the Ass'n decide as to how it shall be appropriated. Adopted.

Motion carried to use collection taken in Association, hereafter, to defray expenses of delegates to convention. It was decided to use \$10 of money on hand to send the Women's Magazine to our Home Missionaries and that the remaining \$8 be sent to the Women's Board.

2nd.—After considering the amount necessary to defray expenses of delegates to W. G. M. C., your com. apportioned 15 cents per member to be collected and paid to treasurer at annual meeting. Adopted.

3rd.—On motion the cor. sec. was instructed to notify all the societies to pay the last half of Miss Campbell's salary to treasurer of Association by 1st of Dec. each year, to enable her to forward whole amount at one time. Adopted.

4th.—From the fact that the ladies entertaining the convention are deprived of enjoying the privi-

leges of the meeting the committee recommend that they confine themselves to a plain lunch. Adopted.

5th—Resolved, that this convention meet annually, instead of semi-annually.

After considerable discussion, this resolution was withdrawn and a motion carried that we leave this matter to the local societies—they to take action and report to ex. com. as soon as possible.

6th—That each local society report names of delegates to Association to recording secretary soon as elected. Adopted. On motion the suggestion regarding the appeal from the Board for a thank-offering of \$16,000, the appeal for the Memorial fund for Mrs. Lydia L. Martin, and respecting the Magazine, were left to the local societies—they to report to Treasurer of Association.

An excellent Bible-reading, subject, "The Worker's Reward," was conducted by Mrs. Cyrus Rankin.

A paper, subject, "Self-denial in the Master's Work," was read by Mrs. Mary E. Whiteman, Biggs-ville. A paper, prepared by Miss Nellie Shields, Y. L. M. S. 1st Mon., on the subject, "How to secure the interest and Co-operation of the Women in our Missionary Work," was read by Mrs. Shields.

A paper, "How to interest Boys in Mission Work" was read by Miss Guilling, Kirkwood. A prayer, praise and promise service was conducted by Mrs. J. B. McMichael, after which the reports from local societies were read.

The election of officers resulted as follows: Pres., Miss Jennie C. Logue; Cor. Sec., Mrs. Mary E. Millen; Treas., Mrs. W. J. Buchanan.

A communication from Elmira, asking that they be given a certificate crediting them for future payments, on account of having overpaid in the past, was referred to the ex. com.

Adjourned to meet at 7:30.

7:30 The evening session opened with a conference on, "The Necessary Equipments for Efficient Christian Work," opened by an exceedingly interesting paper by Miss Jennie C. Logue, of Monmouth college, followed by a very good paper by Mrs. Rev. Palmer, of Alexis. This was followed by a Missionary entertainment given by the Kirkwood Y. L. M. S., and led by Miss Etta Mitchel. A very interesting program was prepared and with great credit executed. The convention then passed the usual resolutions of courtesy and adjourned. SEC'Y.

At the late annual meeting of the Johnstown Ladies' Missionary Society, a committee was appointed to prepare resolutions on the death of Mrs. Mary E. Pike, January 24, 1888.

She was one of the originators of the Society in 1874, and continued an earnest worker in it up to its last meeting preceding her death. And.

WHEREAS, She was the first of the Society called by the Master to the rest everlasting,

Resolved, That in this first demand made upon our Society by the hand of death we recognize the divine admonition to "work while it is day" that we may be ready likewise to respond to his call in bowing ourselves to the divine will. We extend our sympathy to the bereaved family and commend them to the all-sufficient grace of our Lord. COM.

RESOLUTIONS of respect by the Young Women's Missionary Band of Carmel U. P. Congregation in the Presbytery of Indiana.

WHEREAS, It has pleased an All-wise Providence to remove from our fellowship on earth by death, on Monday, March 5th, 1888, Miss Ella Gordon, a graduate of Monmouth College and for a time a teacher in the Freedmen's Mission at Abbyville Va., also in Knoxville College; therefore, Resolved

1. That in her death our Young Women's Band, composed of fourteen members, has been for the first time sorely bereaved of one of our most earnest, devoted Christian workers.

2. That inspired by her faithful, persevering labors, and cheered by her hopeful, endearing words, we bow to the will of God and rejoice that we "sorrow not as those who have no hope."

3. That although business engagements called her to be absent from us of late, yet we were stimulated to more earnest work by her letters and contributions sent, from time to time, to our Band.

4. That a copy of these resolutions be sent to the WOMEN'S MISSIONARY MAGAZINE and to the Church papers; and also, a copy be presented to her mother and friends.

LILLA C. JACKSON, }
FLORENCE TAIT, } Committee.
LOTTIE SWAN. }



Rev. Meill E. Pressly.